

LARGE AUDIENCE LISTENS TO CHRISTIAN SCIENCE LECTURE

Clarence E. Eaton of Mother Church of Boston Sets Forth the Doctrines of Mrs. Eddy With Great Ability—The Dust Man—Healing of the Sick—Unreality of Death—Devil Exposed—Mrs. Eddy's Mission.

There was a large audience in the Orpheum theater, when, at 3 o'clock yesterday afternoon, Clarence E. Eaton, a member of the board of lecturers of the First Church of Christ Scientist, of Boston, was introduced by Judge S. T. Corn of Ogden.

The lecturer said: "If I were to select a text of Scripture as a basis for this address I certainly could not well select a more appropriate or more important one than Jesus' commission to his disciples, that their preaching should be with respect to the kingdom of God, and be accompanied by the healing of the sick, the cleansing of the leper, the raising of the dead, the casting out of devils.

"The tenth chapter of Matthew's gospel is entirely devoted to the Master's instructions and admonitions in this respect, and the closing chapter of the same gospel adds to this commission the more general and universal one, namely, that his followers should teach all nations to observe all things which he had commanded them to do, thus plainly making it a Christian's duty to heal the sick and remove evils as well as preach the gospel, in all times and places.

"The command of the Master is in substance an epitome of true Christian faith, doctrine, and practice. Moreover, and practice can only rest secure on a firm foundation, to wit: The existence of one omnipotent, omnipresent, omniscient God—a God who constitutes and embraces all true being and who consciously inspires, protects, and governs every part and portion of His vast universe of ideas according to His will.

"The Allness of God. "Christian Science meets the requirement to preach by works or demonstration, rather than by words or arguments. It does not announce a new and strange concept of God, but unfolds and declares a correct, because demonstrable, understanding of His being, qualities, and law. To broaden our concept of God, there has been introduced into the teaching of Christian Science as terms or synonyms for God other than ordinarily used, those of Mind, Soul, Principle, Life, Truth and Love. The terms intelligence and substance are also employed as synonyms to aid the student in his comprehension of God, as well as to illustrate His nature, attributes, and qualities. These terms, when rightly understood and applied, serve to turn thought away from a circumscribed, limited, or humanized sense of Deity and direct it toward the impersonal, infinite, supreme, and absolute intelligence, consciousness, presence, and power whom we have designated as God.

"When we include every attribute of goodness, justice, mercy, compassion, affection and tenderness which we naturally associate with the term Father as applied to God, and at the same time exclude all sense of injustice, hatred, anger, vengeance, and changeableness we are able to obtain and enjoy a more righteous and true sense of Deity as infinite—All. Such a concept inspires love and reverence. Furthermore, it will quicken within us a spiritual consciousness which is recuperative and redemptive in its operation and which will act as a silent power to lift us above the false and illegitimate beliefs of mortality, obliterate the undesirable moral or physical effects which these beliefs may have produced and provide an adequate defense against the influence and action of all that is unlike God, good.

"One infinitely good God and one infinitely perfect universe, including man, is what Christian Science declares and teaches. And regarding this it holds that it is just as important that we shall have a correct understanding regarding a perfect man as the creature of God, as it is that we shall have a true knowledge of a perfect God as the creator of man. If one or the other or both are excluded from our religious teaching and practice, then is our faith likely to be dead and our hope in vain. To account for the absence of a more general belief in a religion embodying these fundamentals, we must note how far and wide we have strayed on these questions, and what has led the world into the confusion and trouble in which it appears to be involved. All that we find in Biblical history associated with the human race, the concept of Deity and the imperfection of man, we also find incorporated in the man-made doctrines of modern Christianity, which has resorted to the practice of clothing the Divine with the human vesture, and deprecating and misrepresenting the creative work of God. Failing to distinguish between the true and the false conceptions of God which appear in the Scriptures, it delineates Him wholly as an anthropomorphic being—liable to wrath and vengeance and whimsical, capricious and changeable in His nature, and by its teaching succeeds only in implanting in the hearts of men fear and hatred of a Supreme Being, rather than reverence and love. Theology's teaching with respect to the creation is that what we behold on earth today as men and women are all that now remains of what was originally spiritual man. Almost universally the belief prevails that man, the crowning triumph of God's creation, has degenerated to the level of a material beast—indeed, it is even declared that he is little else than a mere speck of dust on the desert of the universe.

"Two Records of Creation. "Evidently this thought of man as obtained by reason of the confusion of the two separate accounts of the creation which appear in the Bible. A careful study of these records discloses the fact that they differ in many important respects, inasmuch that the student is forced to recognize that in prelude and conclusion they are positively antipodal, they cannot be harmonized upon a single point! Thus the Scriptures indicate that in the day when God (Elohim) created man in his own image, the

Lord God (Jehovah) is supposed to have formed man of the dust of the ground and made a woman out of a bone.

Spiritual Man. "Though briefly stated, the first chapter of Genesis contains a complete record of the spiritual and true creation, a record pronounced by most authorities on Biblical questions as absolutely scientific in all respects. Therein we read that God created man in His own image and likeness, gave him dominion over the earth and whatever moveth thereon, and provided for the constant care and maintenance of His creation. The record states, moreover, that 'God saw everything that he had made, and, behold, it was very good.' The teaching of Christian Science places special emphasis upon this record as authentic and true, and declares that it presents the basis of all true existence. God being admittedly supreme and unchanging good, and the real universe being the manifestation of His continuous activity, Christian Science argues that His creation must ever continue to be representative of the Divine character, of which it can be a correct and legitimate expression only as it remains perfect. The Bible fortunately does not teach that provision was made necessary or even possible for a change, contamination, failure, or termination of the perfect handiwork of God, and we note that the reading does not involve God's image in discord or imperfection. The conclusion is irresistible that the perfect man is a present-day reality, whatever human sense may be to the contrary.

The Dust Man. "In the second and subsequent chapters of Genesis our attention is directed to the statements that the Lord God (Jehovah) formed man of the dust of the ground, but not in the image or likeness of anything in particular, and nothing is said about this man having dominion over anything. Later he acquired the name of Adam. The record also states that out of the ground the Lord God caused the products natural thereto to grow and formed the beasts of the field of the same material; namely, the ground. Continuing, we note that in order to provide a suitable companion and helpmeet for the man, the Lord God caused a deep sleep to fall upon Adam, and acting in the capacity of a surgeon he removed a rib from his side and immediately transformed it into a woman, to the delight of the man. What might be designated as a brief honeymoon is followed by temptation, disobedience, fear, shame, and condemnation, accompanied by punishment imposed by the Lord God upon this man and his wife. This experience culminates in sorrow and suffering for the woman and the repudiation and decree of annihilation for the man—'Dust thou art, and unto dust shalt thou return.'

"Manifestly this is an attempt to account for the origin of a material man as well as for his dismal failure and ending. The extraordinary inconsistencies which have been introduced in the record are in themselves sufficient to warrant us in regarding it as an allegory. By a strange process of perversion and substitution it is observed that the record of the Adamic creation or dust type of man, has almost wholly superseded in our lives that of the spiritual or God-made man. Indeed, the incidents narrated have formed the basis of a multitude of religious beliefs or systems. Christianity as commonly taught today is based entirely upon the belief in the verity of this history. It has accordingly devised what it regards as an efficacious plan whereby it is hoped this mortal or dust man may be restored, rejuvenated, transformed into a spiritual being, regardless of the Scriptures which clearly teach that good cannot be made out of evil. We are taught that mortality must be destroyed in order that immortality may be brought to light. Jesus declared the flesh profiteth nothing, and Paul said that 'flesh and blood cannot inherit the kingdom of God.'

"Practically speaking, nothing at present embodied in the teaching of modern Christianity provides for the healing of the sick. Ignoring the command of Jesus to heal by spiritual means, theology has left this question entirely to the medical profession. Compliance with the teaching of the Master involves the preservation of the essential unity of his command to preach and heal. In considering this we are brought face to face with the unwarranted presumption of the thought that would sunder these factors of true Christian service. The work of saving sinners by preaching is commanded to men whose lives and characters, it is expected, shall be above reproach. But the co-ordinate service of healing the sick is given over to those who may or may not even be moral much less spiritual in their lives.

"In this connection it is interesting to observe that both theology and medical practice have a common ground of meeting, and it is that of the verity of the matter man and that when he is sick he is to be healed as though he were wholly dead, although declared by theologians to have a soul. Strangely enough neither seems to appreciate the predicament in which both are thereby placed. The absurdity of this situation is heightened when regarded from the standpoint of the last analysis of mortal man, which both of these purposefully humanitarian agencies accept. Naturalists tell us that the substance, the molecule of life, of which this dust man is constituted: carbon, hydrogen, oxygen, nitrogen, phosphorus, and sulphur. The only one who materialists agree is competent to deal with the changes in the composition and constitution of this molecule and determine its status, is known as a chemist. Hence in the dilemma of sickness, theology and materia medica would subject the man whom they would have or heal to the analytical processes of

the laboratory, and they believe and declare we must abide by its dictum in determining the issues of life. Failing to discern the spiritual or true man, these would-be humanitarians strenuously endeavor to save or heal the soul or body of a being who the chemist avers is constituted entirely of water and 'inorganic salts,' in the ratio of eighty-five per cent of the one to fifteen per cent of the other. Confronted by an apparently hopeless disarrangement or contamination of the water and salts, the materialist, whether doctor or theologian, concludes that a dust man or a bone woman must submit to an ignominious death, and take chances in the unknown and indefinite future of being eternally saved or perpetually lost.

The Materialist's Dilemma. "Obviously if sinning, mortal man is a composite of water and salts, theology's plan of salvation through faith in Christ is doomed to failure. Of the practice of materia medica we need say only that it has long been considered experimental, and this we fully appreciate when the many difficulties which confront the physician are realized.

"The criticism is sometimes made that certain reported cases of healing through Christian Science are unauthentic because Scientists are not physicians and hence are incapable of diagnosing disease and determining the actual malady from which the patient has recovered. This criticism is ill-advised because it rests on the critic, since the chief source of the physician's embarrassment lies in the uncertainty of his diagnosis. And he is uncertain of the diagnosis because he is unable to successfully extracting pain or disease from a compound of water and salts that has not yet been discovered.

"It might not be out of place at this point to observe that in the light of the chemist's analysis of all materiality, we are spared the pains of engaging in a controversy over the question of the reality or unreality of matter. The more advanced philosophers agree that everything in evidence and commonly called matter is but thought embodied or externalized—something which we ourselves have constructed more or less imperfectly. Matter when left to the tender mercies of its 'next friends,' theology and materia medica, takes its place in the realm of the unreal, its simple last resting place: 'Dust (nothingness) thou art, and unto dust (nothingness) shalt thou return.'

The Nature of Prayer. "The relation of prayer to healing in the teaching of Christ Jesus and Christian Science, makes it pertinent to explain that because the nature of God is so little understood men have believed that He gives or withholds as His judgment or pleasure may dictate. Hence there has been instituted the custom of petitioning, supplicating, beseeching Deity to bestow various favors upon the suppliant. This is the general thought of prayer. Christian Scientists are willing to take Jesus at his word and not tease God for what is needful, for the Master said: 'Your Father, knoweth that ye have need of these things. Possibly this is why Christian Scientists have been denominated a prayerless people by the uninformed. This criticism might be answered by the thousands who have confessed that while they were trying to live according to the requisites of theology, their prayers were never answered. Moreover, they now witness that they never knew how to pray aright until they read and studied the chapter on prayer written by Mrs. Eddy and given first place in the text book of Christian Science. Christian Scientists recognize that associated with every prayer or sincere desire for the manifestation of God's presence and power, there should be positive faith, conviction, and knowledge that the prayer is consistent with our true relation to God. Such an attitude merits and provides for an answer to prayer in accordance with the scripture: 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' Also 'And if ye know that he hears, whatsoever ye ask, we know that he will have the petitions that we desired of him.' Jesus evidently taught that the true nature of prayer should be confirmative rather than supplicative, and accordingly we believe that a comprehensive realization of God's allness and the great truth that His law is every-where, is the only way to the extent of attaining to destroy the discordant conditions of human experience, is the correct basis of prayer.

Tyranny of Material Sense. "It has been argued and urged that all are included in the Adamic or material belief of man. Christian Science protests that we are subjects of a divine sovereign, and that mortals are not to be ruled by the extent that we ignorantly or intentionally believe in and submit to its theories and practices. Material sense has long imposed its tyrannical beliefs, customs, and laws upon the world and intimidated nations with its plan of mutual murder and assimilation. In example and precept its substitution of the mortal for the spiritual man has been foisted upon succeeding generations for many ages, and the suffering, misery and desolation which have followed in its wake are ample proof of the iniquity of a fact which is responsible for the decline of spirituality and the consequent presence of a widespread hatred of good. But a righteous revolt has come which is destined to shake mortality to its very foundation and utterly destroy and remove it from the face of the earth. This reformation accomplished, we shall behold the real man, the divine offspring or spiritual idea, who is more than a statesman, patriot, or priest; more than a chemist, astronomer, a mathematician, or musician; more than a secret, merchant, or mechanic; a physician, lawyer, philosopher, teacher, or poet. He is the image, likeness, reflection of the All-good, and is endowed by his creator with inalienable and unalterable dominion over earth and sky. In the kingdom of God's man there are no vessels, no peers, no strikes, no lockouts, no bars of condemnation, no courts of appeal. There is naught to condemn, to appeal to or from, since here infinite good is supreme.

"The healing of the sick, the cleansing of thought by means of the truth, spiritual understanding, is possible of accomplishment today as at any time in the world's history. Ministering to the sufferings of mankind is the most legitimate evidence and expression of true Christianity which we can possibly conceive of. It is, moreover, the inevitable experience because it is in fulfillment of prophecy. The Christian Scientist does not see in his patient what the physician or chemist

sees in mortal man, therefore he makes no pretense of healing matter as substance, but as belief. To the Scientist sickness is a mental presentation, a defective state of thought. God who made everything good and without whom, as St. John says, 'was not anything made that was made,' is not the author of such thought disturbances as produce sickness, they do not enter into the divine consciousness and hence their appearing is illegitimate in all respects. It has been discovered that God's law rightly understood and applied will annul every phase of error or discord which might take possession of the human mind. Indeed, Christian Science has repeatedly demonstrated the great truth that all that is needed for the expulsion of sin and disease from human experience—all that is necessary for humanity's complete liberation—is here and now.

Higher Law of Mind. "Christian Science proves that the false material laws which by common belief consent operate through fear, ignorance, and superstition, to incapacitate mortals and cause invalidism, are rendered null and void by the higher law of Mind. The individual knowledge of this and its application naturally effects the eradication of the discordant conditions which may be held in thought or externalized on the body. There is nothing mysterious, or miraculous about the modus operandi, since an infinite and irrevocable law provides for reconstruction, restoration, recovery, or redemption in accordance with the supreme wisdom and power of the principle which established the law. The changes wrought in consciousness and by the fact that the process for successfully extracting pain or disease from a compound of water and salts has not yet been discovered.

"The latter is in a class by itself and is a remnant of the condemned necromancy or occult practices of the past which the critics and enemies of Jesus failed to convict him of when they were testifying falsely against him. The domination of a submissive mentality or consciousness by an imperative one is recognized as a dangerous practice, the maximum of results therefrom being evil rather than good. Moreover, the practice is unchristian, because contrary to the teaching of Jesus, who denounced and repudiated such healing methods as equivalent to casting out devils by the prince of devils.

Unreality of Death. "When directing attention to that portion of Jesus' command which relates to the raising of the dead, many who believe in its literal application might desire that we shall go to the cemetery and conduct a series of experiments. According to the materialists all that we ever place in the cemetery is the water and inorganic salts which the human body is said to be composed of. Would it be profitable to labor merely for the resuscitation of that? But, says the critic, what of the loved ones with whom we associated and walked and talked, and whom we knew by some familiar or endearing name, and who have passed from our presence, where are they? They were never more or less than consciousness, and Christian Science teaches, as common sense does, that consciousness never found a resting place beneath six feet of earth. Through its release from a measure of sense-bondage, consciousness must instantly experience in a degree something of the true resurrection—the ascension of thought to perceive the immortality of life. Many think death is a sacred visitation. Scripture refers to it as an enemy, not a friend. Jesus gave it no place. He met and conquered it because he regarded it as a phase of error, the outcome of materiality. In the true sense what is meant by death is characterized by Paul as carnal-mindedness. 'To be carnally minded is death.' This, he said of the nature of that mind or consciousness which is grossly material—the sum total of all carnality or that which is opposed to spirituality. He also said: 'To be spiritually minded is life and peace.' This agrees with Jesus' concept of life, for he said: 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.'

"Jesus considered spiritual mindedness or understanding as synonymous with eternal life, and he came to impart this understanding to others, in order as he said, 'that they might have life, and that they might have it more abundantly.' If a knowledge or understanding of God, good, constitutes eternal life, then surely the absence of this true knowledge might well be designated as death. The mind, consciousness, or intelligence, which enabled him to do the works that he did, Jesus characterized as God, or the Father. Paul urged that we should have the mind 'which was also in Christ Jesus.' Hence it is that Christian Science speaks to a slumbering sense with the view of illuminating it or educating it out of itself—resurrecting it as it were—and says: 'Awake thou that sleepest, and Christ shall give thee light,' and 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' We may well spend every moment in rejoicing that through Christian Science we have learned something of the eternal verity of life and the unreality of death!

Evil or Devil Exposed. "In Jesus time diseases and afflictions were commonly regarded as due to the presence of evil, frequently spoken of as evil spirits or devils; hence the command to cast these out. His ministry disclosed the fact of the intimate association of evil or devil with all manner of discords, and we with that overcame it and cast it out and thus released the afflicted, that embodied evil recognized in him its master, and with fear and trembling shrank from his very presence. Contrary to the teaching and practice of Christ Jesus it has been rightly said that the 'whole superstructure of modern Christianity is built upon the belief in a definite evil being who brought about the fall of man.' In so far as modern Christianity is contingent upon the belief in evil as a verity and power, it logically follows that the destruction of evil would mean the demolition of modern Christianity. But how shall we reconcile this teaching with what the Master said and did, and he is supposed to have founded true Christianity? Scripture says: 'The son of God was manifested, that he might destroy the works of the devil,' and also 'him that had the power of death, that is, the devil.' Christ Jesus' analysis of evil or devil makes it clear that he perceived its unreality. He characterized it as a falsity, and without the shadow of truth. He stripped the disguise from the beginning, and taught that it must be cast out. The conclusion is inevitable that the phenomena of evil are to be accounted for by the presence in human consciousness of the belief in and fear of it, and it finds expression only in the utterances and deeds of those enslaved by it. Thus, so long as evil as a lie can successfully deceive us, it will use us as a tool and finally make us its victims. Exposed as a lie, it falls a coward at our feet.

"The remarkable betterment wrought in the temperament, character, habit, and deeds of men by Christian Science are the direct result of the casting out of evils or devils. This evidence of obedience to the Master's command is attracting more attention today, perhaps than mere physical healing. The latter is an incidental experience on the way to the ultimate

of reformation and transformation. The most precious gifts of Christian Science are to be designated as peace, contentment, satisfaction, joy—experiences and conditions for which we crave and which can become ours only through the casting out of evil and the acquirement of enlarged spiritual understanding. By a proper application of scientific and demonstrable knowledge of spiritual truth, errors in belief which through one's consciousness are cast out, dissolved and dissipated, as naturally, scientifically, and inevitably as light destroys the darkness. Usually the first errors to yield in one's mentality are those which have found expression in physical infirmities, but this is not the goal which Christian Science urges us to seek.

We should strive for and win a consciousness thoroughly purged of evil, and so we press forward, as Mrs. Eddy has so aptly put it in our text book, 'until boundless thoughts walk enraptured, and conception unconfined is winged to reach the divine glory' (Science and Health, page 323.)

In criticism of Jesus his enemies said, 'He hath a devil, and is mad; why hear ye him?' Others said, 'These are not the words of him that hath a devil. Can a devil open the eyes of the blind?' It has been said of Christian Science that it is of the devil. Can any one believe that evil or devil has healed blindness, tuberculosis, tumors, cancers, paralysis, and myriads of other so-called incurable diseases? Hundreds of authentic cases of just such healing stand to the credit of the practice of Christian Science.

Jesus' Healing Method. "Christ Jesus practiced on the same type of man that practitioners of other systems did, and he healed his patients of both sin and disease by one and the same metaphysical process—the operation of the knowledge of truth. His analysis of causation radically differed from the materialist because he appeared to be concerned neither about what a man's body was composed of, nor about the nature or character of his disease. Respiration, temperature, coated tongue, or the beating of the pulse did not mean anything to him, and he never asked about the food a man had been eating, or drinking, or even the air he had been breathing; indeed, he said, 'Take no thought for the body.' And 'If Jesus ever accepted the chemist's analysis of a man's body he naturally

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